



## UNIQUE POETRY OF AZAM UKTAM

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### ABOUT ARTICLE

**Key words:** Word, creation, art, phenomenon, eternity, phenomenon, society, humanity, contemplation.

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**Abstract:** The article defines the work of the poet Azam Uktam and tells about the unique and rare artistic phenomenon of this creator.

## AZAM O'KTAM IJODIGA CHIZGILAR

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### МАҚОЛА HAQIDA

**Kalit so'zlar:** So'z, ijod, san'at, hodisa, mangulik, fenomen, jamiyat, insoniyat, tafakkur.

**Annotatsiya:** Maqolada shoir Azam O'ktam ijodiga alohida to'xtalib, ijodkorning betakror o'ziga xos badiiy ijodi haqida so'z yuritiladi.

## УНИКАЛЬНАЯ ПОЭЗИЯ АЗАМ УКТАМ

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### О СТАТЬЕ

**Ключевые слова:** Слово, творение, искусство, феномен, вечность, явление, общество, человечество, созерцание.

**Аннотация:** В статье освещается творчество поэта Аззама Уктаама и рассказывается об уникальном художественном феномене творца.

## INTRODUCTION

Если не живешь, вся жизнь бесполезна -  
 В одном сердце не проявляя любовь.  
 Не уходи в будущее, как Зловещее  
 «Чёрное письмо» добра.

(Azam Uktam)

Fiction literature is like a talisman, a place full of secrets, sometimes one can inadvertently discover and explore its subtle aspects that no one can understand, but when this talisman pulls its creator angel into its strange trap, it becomes the word of art, the interest of the creator grows and rises, consciousness becomes clearer, the mind becomes brighter, instant and emotional feelings, such as magic, melody, ringing, mourning, amazement, pleasure, passion and keen inclinations intersect at one point, resulting in a unique piece of art that is completely different from others.

## THE MAIN RESULTS AND FINDINGS

The Creator always lives in his magical world full of miracles. He works with words. He puts on a different dress on words, searches in the word for the original meaning hidden in it. He devotes his work to words. The Creator's feather is covered with grass, and his mind should burn with the pain of people engaged in creativity, constantly in the throes of high intellect and feelings. Thus, the work he created not only arouses great interest and passion in the reader, but also plays an important role in shaping his aesthetic qualities and expanding his worldview. According to the Andijan scholar Dilmurod Kuronov and a number of other literary scholars, a work of art born of such violence and rebellion begins to live in a world inviolable for the creator, in the world of readers. The durability of a work, whatever genre it belongs to, does not depend on how long the artist has lived, but on the aesthetic value of the work he created, that is, the power of impression, the ability to penetrate the hearts of people. We think that it gives pleasure to the reader, harmonizes with the horns of the heart, and can touch the thin strings of the heart.

“Real artists have a unique identity, spiritual standard, and aesthetic world. I believe that when writing about good artists, you need to write as accurately as possible, understand, know, and not write only with a name, not just a list or a report”, said Bohodir Karim, a well-known Uzbek scientist, Doctor of Philology. We considered it appropriate to dwell on the work of the great Uzbek poet Azam Uktam, who lived such a modest, very short and meaningful life.

What kind of a man is a poet is reflected in his lines. It expresses in its own way poetic simplicity, childish innocence, sincerity, and sometimes deep thought, emigration, separation,

confession. In the following lines, the poet puts into his poems a simple truth hidden in his heart. The poet sings the pure love that conquered his heart. She is jealous of her lover even more than herself. The poet's heart burns with love, and he can no longer hide his angelic purity from anyone.

The example of an angel is compared with the herbaceous breath of beauty, with the "flame of fire", with the face of an "angel" and with the gaze of a "hurricane". However, no one in the world deserves his love, and in order to achieve his tutelage, even the world must purify itself, which is characterized by strong eloquence.

Even an abstract feeling called "happiness" cannot be truly happy in the world of unbelievers, - says the poet, and emphasizes that true happiness belongs to those who have faith. Since the divine nature of love and the fact that this higher feeling is not the same for everyone, he uses the phrase "not born of love" for those who look at it lightly.

*На его лице ангел, поджигает мир -*

*Его дыхание - чистый костер.*

*Тело, которое мерцает...*

The heart of poets is as tender as a flower. Satisfying them is easy at first glance, but very difficult at another. Their emotional strength and observation enhance their inner sensitivity and hurt them with bright verses that reflect scenes close to the human psyche. Humanity suffers from some inhuman vices in society and finishes such verses.

*Как я теперь смотрю на утро,*

*Моя грудь болела, как писк.*

*Or*

*Я не мог поверить своим ушам,*

*Помимо моих "грехов".*

*Один человек оклеветал меня.*

The poet has a special heart, does not envy others, looks at them with envy, admits his shortcomings. His sincere, subtle remarks encourage us to follow the example of good people:

*У тебя нет ни малейшего изъяна,*

*В глазах нет почему-то тоски,*

*Дайте нам свой путь тоже.*

In particular, these poems of the poet do not leave anyone indifferent. The most beautiful sign in a person is that he begins to weave his beautiful qualities in a line, like a necklace.

*Какое блаженство,*

*Дайте нам свой путь тоже.*

With the help of the following lines, we are once again convinced that careful observation of natural phenomena and the realities of the human world and their harmonization with emotions are qualities inherent in the nature of Azam Uktam, like all poets. The poet's boundless love for his homeland and people does not allow outsiders to accuse their people of illiteracy, discrimination and again seeks the answer in mother's poetry and expresses his opinion in poetic lines, not only expresses, but also proves the truth.

*Мы не рабы братья,  
Предки не были безграмотными,  
Не зря, даже вассалы дома,  
Построены в виде книг.*

Azam Uktam not only writes, but also writes with sincerity and great passion, bitterness. He perceives existence with philosophical wisdom, and as this art slowly moves along the lines through the words he uses, they now begin to express their greatness in a multitude of colors. He leads his reader into his magical world. It comes out on the tongue from the heart of the poet. He does not like to offend someone with the words of a verse or deny that what he says, he just sings, not afraid of the truth. An adult and a kid calls for kindness, honesty, love and affection.

His poetry is like a leaf that never falls, his work is a beacon that never fades away. Years and centuries pass, human society, people living in it, worldview change, but again, the same series of human revolts, the poet assembling them into poetic poetry, the thirst for his herbaceous poetry, does not change over time.

The fiery creativity of the poet Azam Uktam, covering a very short period, also affects eternity. For despite the fact that in a short period of his career he also touched on prose, we think that basically he is literally a lyric poet, as if he were a Hijri singer.

It is safe to say that he was a poet of many qualities and characteristics, because as a poet he wrote, sometimes referring to folk art, and sometimes in the gazelle genre, following the traditional path of our classical literature. Sometimes an intelligent reader can easily feel the influence of Chulpan's pen in the poet's poems. Sometimes the anger of his heart passes into nature in simple, modern poetry, with some divine power and intensity.

*Я останусь с вечной вселенной,  
Мой голос кричит, когда я умираю.*

Getting acquainted with the work of Azam Uktam, we will be amazed. Our interest in his multifaceted work is growing. He was not only a contemporary artist, but also a writer and translator. He translated into Uzbek a series of poems by poets Rabindranath Tagore and Nikolai Rubtsov, which occupy a worthy place in world literature. The poet did not stop there. Now he

became interested in the science of religion, especially the poetic interpretation of hadiths collected by our compatriot, the great scholar of hadiths, Imam Bukhari. He studied a number of hadiths and pondered their benefits and educational implications.

As a result, Bukhari was able to express some of the collected hadiths in a poetic sense and called this collection “The Happiness of Two Worlds”. At the same time, he sang only the highest human qualities. He called people to humanity. “His prose studies are fluid and touching like poetry. And most importantly, he was one of the first to introduce religious and educational tones into modern Uzbek poetry. “His books Taraddud and Two Worlds of Happiness are proof of his deep knowledge of the Koran”, said OzodSharofiddinov, a well-known critic, literary critic and hero of Uzbekistan. “I thought for a long time, I’m going to write something about it. He had fire in his heart and words, he believed in literature and in life”, said our mentor.

“Reading the book by Azam Uktam “Taraddud”, I had a completely different idea. I saw in the book “Taraddud” a desire for the poems that I had thought about for a long time to reach this level. First of all, I must admit that I did not know Azam Uktam well. This is probably our drawback. But a poet who knows how to write so many poems and does not know his compatriot, of course, will not be an honor for us.

Unlike other religious verses, the verses in Taraddud are not translations of specific verses, hadiths or Islamic wisdom”. Sheikh Muhammad Sadik Muhammad Yusuf stated this in his article. Of course, it is not easy to say anything about the poet’s work besides the opinion of the mentor. Nevertheless, we will continue to analyze the work of the precious imperious poet and try to understand the essence of these lines from the collection “Taraddud” on the same religious theme.

For example: in such lines the great poet expresses the actions of a woman.

*Однажды солнечное затмение отдыхает,  
Женщина попала в затруднительное положение».*

And he explains: One day the Messenger of Allah (peace and blessings of Allah be upon him) prayed when the sun disappeared. Then they were told that hell was very close to them and that they clearly saw those who suffered in it. Among them was a woman who insulted and killed a cat. Since all beings are created by Allah, mistreatment of any of them is unacceptable.

The poet loved and loved like everyone else. When he loved, he loved just sincerely. He missed his homeland, mother-in-law, relatives, and knew how to convey these feelings in poetry and sometimes he lived with pride, longing, worship and love for Mother Fergana. We think that the following verses will be the basis of our thinking.

*Вдруг в моем сердце расцвело,*

*Абрикосовые сады Ферганы.*

*Следите за нашей Ферганой!*

To understand the poet's soul, in our opinion, is not so easy. The poet himself is gripped by his own torment and reveals his secrets first to a creature called poetry. The more he blames himself for the misfortunes of his beloved woman, the stronger the mental suffering. He loves his wife as much as he can, he can't even imagine her life without him. Another excellent quality of a poet is pride, that is, the poet's honesty, the confession of the language. This lyrical situation can be explained by the following lines.

*Пой мою песню, гром,*

*Я должен раскрыть свой секрет -*

*Я люблю несчастную жену.*

*Хочу умереть, обнимая тихо.*

The poet was never satisfied with the written poem. This is the characteristic of the original creator. This is why his night was hectic and the poet was mostly kept awake. He suffered and lived with the joy of creation, he complained to himself, he was not satisfied, he lived in search of every moment. He could deeply feel the divine power of the word. "It does not obey, yet the word for me is my master. This is my fault", said our hero.

## CONCLUSION

In conclusion, it should be noted that Azam Uktam really lived a very short life as an ordinary person, but as a poet he was able to leave a worthy spiritual artistic heritage to his people in this short period.

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